

age of sin," &c. &c.; that the granting of the request was opposed at the meeting on several grounds, and was finally refused; and that among those in the opposition was the "General Agent, who was present and urged on the people the importance of giving the Bible to all the world." This is truly, as the Oberlin Evangelist styles it, a "Mournful Development." We notice it, to put it on record, and to request Mr. Foote, or some one cognizant of the facts, to give us the name of the "General Agent" mentioned, and the name of the Society, whose general agent he is. Please communicate with A. A. Phelps, 118 Nassau Street, New York, by letter, and as early as convenient. —Reporter.

SLAVERY AS IT IS.

A friend has furnished us the following extract of a private letter, from a lady, dated

BALTIMORE, Aug. 24, 1845.

"And while I am on the subject of West River, I may as well tell another story. A certain Samuel Hamilton had a poor little negro boy 10 years of age and the key of the safe being mislaid, it was charged upon the boy. He tied him up by the heels, and chastised him, every once and again stopping to demand of him where it was, and the boy under the torture of the whip would say it was in such a place, search being made, and the key not being found, the whipping was resumed, until he had kept him suspended over an hour. When taken down, he says, the boy pretended to be crazy, and so he whipped him again, but finding him somewhat indisposed, he became alarmed, and sent for a physician, (for he did not intend to kill him,) but before relief could be afforded the boy was in a state of apoplexy, and died. The master then collected six of his neighbors, and got them to testify under their hands that the boy had been moderately whipped, and had died of apoplexy—but that no blame whatever could attach to the master.

Now, is not that a beautiful specimen of the power of a master over his slave? Well, for the honor of West river, I may state that it did not rest there—for Dr. C— hearing of the matter, got on his horse, and rode round amongst his neighbors, and asked them if this foul murder was to be quietly passed over, and no notice taken of it. They declared it should not, and a jury of twelve men was procured, who dissected the body; and after examination, gave their verdict 'that the boy had been suspended by the heels more than an hour, inhumanly whipped and that apoplexy had followed in consequence.'

I forgot to tell you that the key was found in the mistress' bureau. One of the six gentlemen was summoned as a witness: he said, 'what ride 12 miles for a dead nigger! he would not go that far to bring him to life—he was not worth a half dollar—he was only ten years old.'

I reckon he will be worth more than a half dollar when he comes to confront him at the bar of Him whose ways are equal—but I am sick of the subject, and am sure you must be. (This is the second case of whipping to death in the refined neighborhood of West river.)—L

ABROGATION OF LAW BY SLAVERY.—A week or two since, a party of Marylanders' wagons called at the house of a man named Jefferson Johnson, living near Eastern; Gloucester county, N. J. and inquired of the children for their mother. Hearing that she was at work at Mr. Beck's, they proceeded thither, found the woman milking a cow in the yard, seized her dragged her by force into one of the wagons, back to Johnson's house, seized the three children, (who were born in New Jersey) put the whip to the horses, and went off unresisted and unarmed.

Reader, this transaction was a literal carrying out of the decision pronounced by Judge Story in *Prigg's case*. The laws of New Jersey are annihilated, that the power of slavery may prevail.

TURN HIM OUT.—The Louisville Morning Courier is calling upon the people of Kentucky to purge out from among them that "incendiary sheet," the New York Tribune. The "abolition press improper" is growing more and more unpopular.

A RUNAWAY PREACHER.—A late Ky. paper contains an advertisement offering a reward of \$100 for the recovery of "a negro man named Richard," who is 40 years old, reads and writes very well, is a preacher and has a license to exhort, endorsed by the Elder of Stone River Circuit or Murfreesboro' Station. The advertisement states that he preaches and sings well, it is supposed he will try to make his living in that way. The crime for which he is advertised is two-fold—he is black, and was born contrary to the Declaration of Independence. Perhaps he has some wild notions of his responsibility as a preacher, and is inclined to give too liberal a construction, to the passage, "Go ye into all the world," &c. Is not this a great country, where preachers of the everlasting God are advertised like stray cattle.

COMMUNICATIONS.

PROCEEDINGS

Of the Regular Meeting of the Columbiana District Anti-Slavery Society, held in Columbia, on Saturday and Sunday, Nov. 1st and 2nd.

The Society convened in the Friends' meeting house in Columbia, on Saturday morning. The attendance was rather small, and composed principally of strangers, but few of the citizens being present, owing to the fact, as was supposed, that they had been denied the use of the house for some time past for the meetings of the Temperance and Anti-slavery Societies of the place, and in consequence of which an impression prevailed through the country, that a house could not be obtained to hold the meeting in. Such is the testimony the Society of Friends in Columbia bears against the sins of Intemperance and Slavery. The meetings on

Sunday were held in the house occupied as a meeting house by the Wesleyans, when the attendance was somewhat larger. The meetings during the day on Saturday, were occupied with addresses from Benj. S. Jones and J. Elizabeth Hitchcock.

A Business Committee was appointed, which reported the following resolutions:

Whereas, The Constitution of the United States has been ordained by the people, is a contract of the one with the many, and the many with the one which they may yearly renew or at any time repudiate; and whereas it was evidently the intention of the framers of that document to give "solemn guarantees" to the system of slavery, and to strengthen the might of the oppressor by legalizing the power of the nation for the suppression of slave insurrection, by declaring the fugitive slave should be delivered up, and by allowing to slave claiming districts a representation upon their slave property, thus making the American Union a terrible engine of tyranny and cruel outrage; and whereas, moral honesty forbids us to endeavor to alter the meaning of a contract, or attempt to place other construction upon it than the contracting parties designed at the time of its adoption; therefore

Resolved, That the Constitution of the United States is a pro-slavery document, and that the construction which the people have put upon it, and that given it by the Supreme court, which they have appointed to be its interpreter, is in accordance with the intention of its framers, and with its pro-slavery character.

Resolved, That faithfulness to the cause of the slave and consistent advocacy of the principles of liberty, require that we should refuse to be parties to it, and that we no longer support it either by holding office or voting at it, but that we repudiate it by word and deed, and strive by peaceable means to effect a dissolution of the Am. Union, which is the bond of the Am. slave.

Whereas, It is the religious influence of the land, the teachings of the church and clergy which moulds public opinion and gives life and strength to the institutions of our country; and whereas the clergy claim this power, and declare that without the countenance of the church hardly any proper enterprise can succeed, and with it, that scarcely any can fail; and whereas, slavery is an Am. institution, and exists in a country which claims the name of christian, is tolerated and justified by organizations calling themselves a part of the church of Christ, and is practised by men who are professors of that religion; therefore

Resolved, That upon the Am. church and the Am. clergy rests the awful responsibility of the continuance of slavery in our land; that we regard the former as its bulwarks, the latter as its body guard.

Resolved, That the church of Christ never made a slave, never held a slave, never justified slaveholding, and never refused to plead for the captive's deliverance; and therefore those denominations that tolerate or justify slavery, or who pass by in neglect on the other side, are not a part of the church of Christ however bold may be their claims, however high their profession.

Resolved, That to contend that a christian can hold christian fellowship with those who are not christians, that he can recognize as members of the church of Christ those whose actions are not based upon principles which Jesus set forth in his teachings, is to contend for an absurdity which is derogatory to christianity, and highly injurious to the cause of pure morals.

Resolved, That in the capture of the three Ohioans by Virginia kidnappers, we recognize another manifestation of that power which has reduced nearly three millions of our fellow citizens to a state of abject bondage, and an evidence that if we would preserve the remnant of liberty we yet retain, we must oppose in every shape and form the aggressions of the slave power.

The resolutions relating to the churches and clergy were taken up on Saturday evening, and discussed during that meeting and the forenoon meeting on Sunday, when they were unanimously adopted. Those relating to the U. S. Constitution, and the one in relation to the captured Ohioans, were discussed on Sunday afternoon, and adopted without a dissenting voice. It was voted, that all the papers in the county friendly to the cause of Emancipation be invited to publish the proceedings. Adjourned to meet in New Lisbon on the first Saturday in February, 1846.

LOT HOLMES, Pres't.

WM. C. ALEXANDER, Sec'y.

Other papers please copy.

TO A. PICKERING.

FREEPORT, 10th mo. 19th, 1845.

I have carefully read the three numbers of the "Evangelical Union" which you have been so kind as to give me, and purpose to review some of the matter found in them.—These three Nos. I understand were sent to me for the purpose of opening my eyes and curing me of my Infidelity. I am glad to learn, that some of my Quaker friends have such a "travail" for me, and should feel some reciprocal sympathy for them as Quakers, were it not that I have received treatment from them of the most damning character, treatment calculated to shut all the portals of the heart, and make it wretched. But to return to the "Union" for that is the thing under consideration now.

The first thing worthy of notice is found in the prospectus, to wit: "The editor (Elisha Bates) has long been persuaded, that a periodical devoted to the common interests of christianity, without being SECTARIAN might

be eminently useful," &c. &c. "with these views the Evangelical Union is now offered to the public," &c. In the above extracts there is not very much that can be objected to, (though I don't like the word "Evangelical") and were it not for something which follows, it might be palmed on an unsuspecting reader for gospel. Elisha says it is not sectarian. This is a palpable falsehood, and the writer might be indicted for uttering it, but fortunately no body cares to do so. "Not sectarian," yet none but "evangelical christians" can have part or lot in the matter. Now it is evident that Elisha means by the term or phrase "not sectarian" that the "evangelicals" must cease to be so with regard to each other, and to bring this desirable thing about, he humbly dedicates his most humble self and the "Evangelical Union." The objects for which this publication is gotten up, are, to put down Roman Catholicism and modern Infidelity. They are to be put down by a Union of the EVANGELICAL CHURCHES. Elisha says "The Romans are putting forth their energies to establish their supremacy in this country." Now I believe the same may be said of the evangelical churches, and especially does Elisha Bates desire it. And I believe I would rather live under the tender mercies of the Pope than be crushed beneath the ponderous care of evangelism. There is no difference in ecclesiastical organizations when once they get the supremacy. The Roman Catholic Church was once characterized by the very virtues which Elisha Bates pretends to admire; but as she grew old she departed from the faith that worketh by love, and corruption, the legitimate result of said departure found its way into her sanctuary. So has it always been, and so will it be with the evangelical churches. Let them once become consolidated (for that is Elisha's object,) and their power will be felt by a world that has had the misfortune to be ruled too long by ecclesiastical authority. I regard any measure that has for its object the building up of power, dangerous in the extreme, and from my knowledge of the blood-thirsty nature of the evangelical churches, I deeply lament so dreadful a calamity as their union would be. The power of the Beast is now broken, and our safety depends on its weakened condition.

The Roman Catholics in the eyes of Elisha Bates are not evangelical. How he found that out is past my knowledge, unless the "Spirit" told him so, for it told him many things about the time of the division of the Quakers. As for me, I cannot see any difference between Catholicism and Evangelism. Let us compare them and discover the difference if any. I have sat under the "dropping of their sanctuaries" and have found none. The Romans profess to believe in Jesus Christ, so do the evangelicals. The Catholic Priests preach from the Scriptures, so do the Evangelicals. The Romans observe divers ordinances, so do the Evangelicals.—They love power, so do the Evangelicals.—They have a "man-made ministry," so have the Evangelicals. "Their Priests preach for hire, and divine for money," so do the Evangelicals. "They are greedy dumb dogs that can never have enough," so are the Evangelicals. "They rob widows' houses and for pretence make long prayers," so do the Evangelicals. They are a "Brotherhood of thieves," and so are the Evangelicals. Thus we might go on, and on, and still find no difference. Perhaps the Evangelicals won't like this comparison. I am certain the *avowed* of Elisha will think me Infidel for making it. But it is not clear, that if these several leading virtues enumerated above; entitle one to the name of "Evangelical," they do the other.

But the other object for which this union is to be brought about is, to oppose modern Infidelity. Elisha says the Infidels are trying to overthrow all the restraints of law and order, and he introduces the name of Wm. Lloyd Garrison, and associates it with Robert Owen; and these are the leaders of the Infidel gang. On page 27, Elisha quotes from Garrison's editorial of Oct. 18th, 1844, some remarks commendatory of Owen, but designedly omits that part which says he regards Owen's philosophy *badly* defective.—How hard it is for a Priest to be honest! I do not know what Owen's views are on the many exciting topics of the day, never having seen any of his writings, but from the reports of Wm. Lloyd Garrison who considers his philosophy *badly* defective; I have not a very good opinion of him as a philosopher. Elisha Bates wishes to associate these men together in order to destroy Garrison's influence, and all others who sympathize with him. Does not Elisha Bates know the nature of the anti-slavery platform? Does he not know that that platform is free for all to stand upon and bear their own testimony against slavery, in their own way? All that is necessary to entitle a man to membership is to be opposed to slavery. The Jew, Greek, Scribe, Pharisee, Infidel, Deist, Catholic, and Evangelical, can all stand on

that platform and none are bound or responsible for the others peculiar tenets any more than if they had met together for the purpose of raising a log cabin. If Elisha's inference is correct, and I must follow his philosophy, and his house were to get on fire, it would be dangerous for me to throw a bucket of water upon it, because in so doing I should become an "Evangelical." Robert Owen is an abolitionist and he also is an Infidel.* Wm. Lloyd Garrison is also an abolitionist, therefore he is an Infidel. Elisha Bates professes to be an abolitionist, and hence he too is an Infidel. This is his reasoning, but to me it is a little as Owen's Philosophy appeared to Garrison, "badly defective." But these men are trying to overturn the restraints of law and order. Well what law are they trying to overturn? I answer the law that holds women and children as chattels personal in the hands of their owners; the former for purposes unspeakably vile, and the other for "stock." The order which they wish to overturn is of two kinds, first, that which is secured by the fear of being murdered, for the order that is now in the south is maintained only by the sword of professed Evangelicals; and in its stead, they wish to establish, or let God establish, that order and harmony which always follows as a legitimate consequence, the living out his law.—The other order which they wish to overturn is the clerical order, with Elisha Bates at its head; for it is a palpable fact that while they preach their damning heresy and build up their evangelical unions, the slave can never go free; and I should hail the day of their overthrow as a jubilee of nations, and a fit theme for angelic choirs. God evidently designed this earth to be the theatre of universal happiness and peace, but it has been cursed by an order more deadly and consuming in its nature than the Locusts of Egypt. The history of this world, is but a history of destructive wars brought about by the preaching of this order, and hence I could rejoice in their overthrow as a great public blessing, and I am surprised that Abel Pickering will lend his time and influence in circulating a publication which has for its object the building up of an organization which will not admit him as a member, or fellowship him as a christian.† But Pilot and Herod shook hands on a memorable occasion.

Elisha says these "Infidels" repudiate the marriage institution, I have never been able to discover any thing of the kind; had I the acuteness of vision so bountifully lavished on Elisha Bates, I might perhaps discover it. I once heard John C. Wattle's lecture on community; and he said, "whenever interferes with the marriage relation is wrong." But one thing I do know, and that is, that the Evangelicals repudiate the God ordained institution of marriage, and compel men and women to herd together like brutes, that they keep women for "breeders, and their children for stock, and that they sell this stock to the trader in human flesh for money to buy Bibles, build meeting houses, and pay their Priests. Yea, they sell little babies, the very same kind of which Jesus spoke and said "of such is the kingdom of Heaven," and with the proceeds of their blood and souls, they purchase communion wine. Can any thing be more ridiculous, or more criminal? Yet the pious knaves will lean back from their dinner tables of stolen bread and butter, and charge us with trying to overturn the "restraints of Law and order." They will get up consecrated and anointed Evangelical Christian mobs, and burn our houses, tear up our presses, shoot our Lovejoys, and then charge us with "overthrowing all the restraints of Law and order;" and because we cry against such hellish atrocities they call us Infidel, yes Infidel! This is the mad-dog cry, and it has always been the cry, the maddening cry of those in authority in every age of the world. This consecrated order stoned to death our ancient Prophets, nailed to the cross our brother Jesus, stoned our Stephen to death, banished our Paul, burned our Rogers and our Servitus at the stake, imprisoned our brothers, Fox, Penn, and Barclay, branded the hand of our Walker, shot our Lovejoy, and are now thirsting for our blood, and then call us Infidel!

I should like to notice several other things that are in these 3 numbers of the "Evangelical Union," but have not time now. I am thankful to thee for them, and if thou hast any more documents of the "Evangelical order" just send them on, but let me in friendship tell thee, that it was thou that taught me my Infidelity, and I am a thousand times thankful that through thy instrumentality, I became acquainted with the Truth as it is found in the writings of Fox, Penn, Scott, Hicks, and the "Berean," and "Advocate of Truth." These men bore their testimony against the popular sins of their day, and for so doing were called Infidels. Perhaps they

* Admitted for argument sake only.

† A. Pickering belongs to the Hicksites, and the Evangelicals call them Infidels.

were, and, perhaps, may also be an Infidel, but if I and those few that I sympathize with are infidels, are all others christians!—We are persecuted and all manner of evil is spoken against us, not only by the established orders (not excepting the quakers, so called) but the publicans and sinners insult us as they pass. It appears to me that to be an Infidel, if I am one, requires an amount of courage not generally possessed by those who persecute us. When I became acquainted with the principles of truth, I was told that I would meet with trials, but I never once dreamed that the trials I was to endure were to be caused by those whom I considered of the "House of Israel." But Jesus came to his own, and his own crucified him beneath the wheels of their Ecclesiastical Despotism. Yes, they got up an Evangelical mob of "gentlemen of property and standing," and nailed him to the cross, and I must not complain if I receive the same opposition in proportion to my testimony, that he met with. And my greatest prayer is, that I may be preserved from the snares of my Friends, and like Him die in testimony of the Truth.

I am now done, I may have said some things severe and hard to be borne, but it is the severity of Truth, and none but moral cowards will shrink from its presence.—Farewell,

AMOS H. WILLIS.

ANTI-SLAVERY BUGLE.

SALAM NOVEMBER, 16, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

By a mistake of the printer, we had not enough papers last week to supply all our subscribers, even with those which were badly printed and unfit for use. Will those of our friends who do not care to preserve the paper after it is read, and who reside within twenty miles of Salam return us the 16th No. Direct to "Bugle, Salam, Ohio."

ACKNOWLEDGEMENTS.

We this week publish a list of our receipts. If it contains any error, we will make the correction when it is pointed out. The subscriptions paid to Milo A. Townsend and Carver Tomlinson we will acknowledge as soon as their accounts are forwarded. We should also be glad to publish other receipts. Will our friends enable us so to do!

THANKSGIVING DAY.

Governor BARTLEY has appointed Thursday, the 26th of November, "to be observed as a day of humble prayer and thanksgiving to Almighty God." This announcement comes to us with the stamp of civil authority. It bears the great seal of Ohio, and is not only signed by the Governor; but countersigned by the Secretary of State. The Proclamation is not an ordinary state paper, but is semi-religious, a kind of mingling of Church and State matters, of civil and ecclesiastical authority.

We like prayer, and we like thanksgiving, but it must not be stated, formal prayer, nor thanksgiving as per appointment of State.—The prayer that we approve is that by which one's sincerity is manifested, in which the language of the lips, the desire of the heart, and the action of the will all harmonize, and tend to the spirit's purification, and the elevation of the common brotherhood of man.—The true soul needs not the appointment of a day for prayer and thanksgiving. It feels the blessedness of life, the joyousness of existence, and pours forth one continued strain of gratitude and praise. It looks upon the Spring-time in its beauty, the fresh, young leaves, the many colored blossom, and the rich green of earth's vernal garment, and the fullness of its thanksgiving ascends with the odor of flowers, and the gush of woodland music. And when the harvest time redeems the promises of spring, when the golden fruits of summer hang from the boughs which the blossoms graced, the spirit of thanksgiving bears rule, and the soul rejoices in the blessings of its God. When the bright tints of Autumn blush upon the sky, when the Frost King plants his gorgeous banner on the earth and the woodlands are dressed in rainbow hues, when the fresh hair sends its exhilarating thrill to the heart, and the spirit seems strong in itself, the true soul remembers the Giver of all good and perfect gifts. And when the trees are stripped of their garments, when the greenness of earth has departed, and Winter covers her nakedness with his snowy robe, when the sap has retired to its winter-home and nature rests a little while from her labors, then, too, as in all other seasons, does the spirit of thanksgiving find an utterance in the heart of the true man.

We have no faith in prayer by State appointment, or thanksgiving in conformity with gubernatorial proclamation. To us, such things bear the semblance of hypocrisy, and seemingly indicate a desire to appear to the world better than we really are. What true